3;Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

136 down to consume the nuts. Where there is food and mast they are found. It is as if they knew that in this or that region it would be good for them to live. In the fall, when the Indians hunt the deer, they take no notice of the bears; otherwise they would spoil their fall hunting. They do, however, notice their tracks and whither they lead. At the end of December the bears, having fattened, seek their winter quarters, which they prepare in the trunks of hollow trees or in caves or the thickest part of the forest, where many old trees lie piled up. They leave their winter quarters in early spring, if they have young, of which there are generally two, not until May. During this period they are said to eat nothing, but to live on their own fat. When the deer hunt of the fall, at which season skins are
136 best, is over, the Indians immediately prepare for the bear hunt.
224 They are remarkably expert in finding out the haunts of these animals. If the bears are in hollow trees, it is frequently necessary to cut down the tree, as the bear will not leave his retreat otherwise. In case the bear comes out when they hammer on the tree and make a noise, they stand prepared with their guns to kill him as soon as most of his bulk is emerged. Their skins
[513] are no great object for trade, hence the Indians prefer to use them for their sleeping places, for which the long hair makes them peculiarly useful. There is likewise a kind of bear, much larger than the common bear, with much hair on the legs, but little on the bodies, which appear quite smooth.[149] The Indians call it the king of bears, for they have found by experience that many bears will willingly follow it. While all the bears are carnivorous, and, therefore, flesh of game kept by the Indians hanging on trees forms for them a welcome repast, or they are fond of feeding on swine they catch in the forest, this kind of bear is particularly voracious. Many instances are known where they have seized upon even defenseless Indian women and children. In more northerly regions, as, e. g., in the country of the Mingoes, these are more frequently found and they have killed many Indians.

136 Elk are in my estimation most like the European stag,[150] and I have often thought that they must be the same species and that what is here called the stag is the European fallow deer,

15:Morgan E-5 (1859)1959
NM7 Delaware NM7

[p209 (A)]
[pp 205-208 not processed]

000 81. In *Systems* (p. 289) Morgan acknowledges the assistance of William Adams, "a young Delaware, educated at Delaware Mission in Kansas," in obtaining the kinship system of the Delawares.

121 82. Morgan was much interested in the method of bestowing names upon individuals in Indian society. Upon his return from this trip he read a paper, "Indian Mode of Bestowing Names," at the 13th meeting of the American Association for the Advancement of Science in Springfield, Massachusetts, in August; it was published in the *Proceedings*, pp. 340–43. It seems probable that he suspected that he might find here a distinctive characteristic of Indian culture—as he apparently regarded the custom of sleeping nude and wearing the breechcloth, frequently mentioned in *Systems*—that could be used for purposes of historical reconstruction.

[513]
[291]

000 83. Charles Johnny Cake (or Journeycake, as he signed his name, as a representative of the Delawares, to agreements with the United States in 1854) was a chief and prominent leader of the Delawares in Kansas. He was baptized in 1833, and later became "the

[648]